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Realization

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BY

JOSEPH STEWART, LL.M.

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Realization

JOSEPH STEWART, LL.M.

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The Mystic Experience

PERHAPS in the broadest sense one's religion is his attitude toward so much of the universe as he cognizes. It may be a shallow or a profound realization. There may be intellectual apprehension of facts and deep feeling of their significance, or these two elements may vary greatly, either the one or the other predominating.

Of the varying degrees and kinds of realization there is one which is deserving of thoughtful consideration because of its transcendency of ordinary states, its universality in time, and the uniformity of its character in certain respects. It has not been peculiar to any race or country; wherever man has transcended his personal surroundings it has become known to him. Whether spontaneous or induced it has displayed certain uniform characteristics which, though often blended with fallacies peculiar to the intellectual life of the individual, are of real value, of deep significance. It is the Mystic Experience.

Professor William James, in his work "The Varieties of Religious Experience," * has defined religion as exemplified by mysticism as "the feelings, acts, and experi-

* In presenting these views the order of Prof. James' analysis of Mysticism has been partly followed and his suggestions and illustrations often noted. For his views in full the reader is referred to the above-named excellent work.

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ences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine."

From his analysis of the mystic state, of which he does not claim, however, to speak from personal experience, he finds four characteristics. The first is ineffability. That is, the state defies expression; no adequate report can be given in words.* The second is the neotic quality. They are states of knowledge, of illumination, of revelation.† The third is transiency. The states are brief in duration, though there is a continuity and a relation between them which becomes a progressive "development with contents of inner richness."‡ The fourth is passivity. When the state begins the subject's will is seemingly in abeyance and the consciousness is carried onward to its realization independently of volition.

He thinks that the simplest rudiments of the mystical experience are found in the deepened sense of the significance of a word or a phrase, a maxim or formula, which all at once dawns upon the mind in a new realization of its meaning. This is not an uncommon experience, and is probably no more than some new or fuller realization of truth temporarily associated with the word or phrase. A more prominent type he distinguishes in the sudden feeling of "having been here before," with all the present concomitants; and a still deeper realization of the mystic is found in the feeling that everything has a meaning, but which is illusive and undefinable.

The experience which appears to be mystic in the truest sense is the feeling of the obliteration of bodily

* See Realization, Vol. I, p. 70.

† See Realization, Vol. I, pp. 56-58.

‡ I have pointed out in these pages this development accompanying the practices of the Silence and Passive Concentration, and the continuous effects of the higher states in the normal consciousness.

sensation, of the ideas of time and space, and of the factors of the personal self, and the corresponding intensification of the sense of an underlying or essential consciousness in which the personal and limited self is for the time merged. In religious mysticism this sense of the underlying consciousness often receives the interpretation of a "presence," and is denominated God. Special aspects of nature, or any condition which tends to encourage the emergence of the subliminal consciousness, induces this realization with the mystically inclined, in a pronounced manner, and with all in some degree.*

In all religious systems there have been methods known to and followed by the few for the cultivation of mystic states. These are found well developed in both the Oriental and the Christian systems, but the Yoga of the Hindu is the most systematic and complete, and of greatest antiquity.

An invariable characteristic of the mystic experience is the incommunicableness of the content.† The reason for this becomes apparent when we remember that language, which at best is a most imperfect means of communication, can serve such purpose only when the experience it describes, as well as the language itself, is common to both communicator and auditor. Further, there must be a language related to the experience, and as language is an evolution inseparably connected with experience, until such experience becomes the common lot of man there will be no language expressive of it. So the mystic experience has no word-symbols to describe it adequately, and all effort at such description can convey little to one who has not had it.

Mystic states often reveal matters of this world's concern as well as religious and metaphysical truths,

* See "The Immanence of the Silence," Vol. II, p. 1-5.

† See Realization, Vol I, p. 70.

and thus indicate their relation to some phases of psychic phenomena. As to the content of their religious revelations, the testimony of the Christian mystics varies considerably, and I think instructively as to the nature of the experience. Professor James cites examples of this, of which the following are illustrations. St. Ignatius said he was taught in an hour's meditation "more about heavenly things than all the teachings of all the doctors put together could have taught him;" and Jacob Boehme claimed to see the properties, essence and uses of plants revealed to him by their "lineaments, figures and signatures," and to know the being of all things, the origin of the world and all creatures through divine wisdom. St. Teresa says, "It was granted me to perceive in one instant how all things are seen and contained in God. * * * The view was so subtle and delicate that the understanding cannot grasp it." And she was able to understand how the three Persons are one God, also "in what wise the mother of God had been assumed into her place in Heaven."

It will thus be seen that the experience may not only be supernormal, and as such include the possibility of supernormal faculty and wisdom, but it may also include states of subliminal mentation clearly moulded and conditioned by the dominant thought and philosophy of the normal mind, and which assume to the person experiencing them, the aspect of equal verity with the truth with which they are blended.

Ecstasy, more or less intense, characterizes the experience described in classic cases, and in all there is a new type of consciousness.

Students of the Lombroso and Nordeau trend of thought see nothing in genius, ecstasy and mysticism but the evidences of degeneration. This view necessarily disregards the facts, and is unquestionably denied by the conclusions of psychic research. As to the effect of mysticism upon the life, Professor James says: "The

'other-worldliness' encouraged by the mystical consciousness makes this over-abstraction from practical life peculiarly liable to befall mystics in whom the character is naturally passive and the intellect feeble ; but in natively strong minds and characters we find quite opposite results. The great Spanish mystics, who carried the habit of ecstasy as far as it has often been carried, appear for the most part to have shown indomitable spirit and energy, and all the more so for the trances in which they indulged."

The experience with the practices of the Silence and the kindred methods which induce mystic states, or, as I have shown elsewhere, facilitate the emergence of the subliminal consciousness, verifies Professor James' estimate, for where the practices are properly conducted the result is in every way a most desirable contribution to the life.

Upon this point he says further : "Mystical conditions may, therefore, render the soul more energetic in the lines which their inspiration favors. But this could be reckoned an advantage only in case the inspiration were a true one."

Recognizing this truth, I have uniformly advocated such mental states and practices as may tend to eliminate error of thought and philosophy from the normal mind before attempting to realize any of the mystical states.

What revelation, or realization I would say, of truth is contained in this experience ? Professor James endeavors to discover this in the testimony of the mystics themselves by noting the consensus of claim. He finds two distinct theoretic tendencies—one optimism and the other monism.

With regard to optimism, it is evidenced by the change of the character of consciousness from that of limitation to that of vastness ; from unrest to rest. The "yes-function," as he calls it, becomes dominant to the practical elimination of the "no-function."

This "yes" is often expressed by the absolute negation, as in any attempt to indicate the infinite it is possible only by denying that it is the finite.

The mysticism of our time, not known so much through trance as of old as by a realization in the normal life, adds much testimony upon this point of optimism. It realizes the unity of life, and is confident of that of the universe; hence it overcomes the sense of alienation and separation. This inspires the deepest optimism, as it inseparably links the destiny of the individual with that of the whole.

As to monism, this is supported by the fact that the essential characteristic of the mystic experience is the consciousness of unity or oneness with the Infinite. This seems true of all deep mystic experience. It is supposable that the monism of the Hindus is based upon their mystical knowledge.

Professor James reminds us that these characteristics pertain to classic mysticism which is an "extract" from a much larger body of experiences, many phases of which manifest disorganizing tendencies. He thinks, however, that they spring from the same source—the subliminal—which contains "seraph and snake" equally, "and such coming is no credential of their worthiness."

In other words, as I have elsewhere said, if, by your normal thought and life, you build the undesirable into the subliminal it will tend to emerge in these psychic states; and if it is registered there as a result of the life of the otherwise lost past, it may emerge in these states if the life and thoughts are such as to evoke it. Hence the strictness of the requirements regarding Concentration and The Silence.

It should be remembered also that a receptive pericipient may experience conditions telepathically imposed by another.

The puzzling fact that the content of the mystic experience may include such divergent views held by

different mystics is noted by Mr. James thus: "The fact is that the mystical feeling of enlargement, union and emancipation has no specific intellectual content whatever of its own," and is capable of forming an alliance with any philosophy or theology in which it can find a place.

This is explainable if we suppose the mystic state to owe its characteristics to the subliminal consciousness which, though essentially the same in all, contains in each the acquired store of experience-results peculiar to that individual. Thus an emerging state may blend divine wisdom with acquired error.

Some remedy for the undesirable emergences may be found (as far as conscious effort is concerned) in such methods as have been heretofore pointed out, whereby only the lofty and the true are evoked from the subliminal consciousness on the one hand, and, on the other hand, the errors of thought and philosophy are eliminated from the normal mind.

As to the authority of the mystic knowledge, Mr. James says it cannot be denied to the mystic, but that the mystic has no right to impose it upon non-mystics. "Yet," says he, "the existence of mystical states absolutely overthrows the pretensions of non-mystical states to be the sole dictators of what we may believe. They tell of the supremacy of the ideal, of vastness, of union, of safety, and of rest. They offer us hypotheses which we may voluntarily ignore, but which as thinkers we cannot possibly upset. The supernaturalism and optimism to which they would persuade us may, interpreted in one way or another, be after all the truest insight into the meaning of this life."

Such statements from so high an authority will tend to inspire a thoughtful consideration of these experiences as elements in the larger and profounder life of man.

For who can doubt that
God resides in man?—*Manilius*.

On "Holding the Thought:" Reasons for its Efficacy

THERE is a phenomenon occurring in the experience of New Thought people which is of great interest because of the possibilities it involves. It has been observed that when the thought is persistently held for the attainment of some desired end or object the same is often secured. The law of this has not, I think, been stated. Many assert that thought has an attractive power which secures its object. It is not explained how attraction operates. The word thus used can mean only what it does ordinarily. The power of attraction is said to exist only of a corporeal thing exerting an affinity for another, as when a magnet attracts iron by reason of the affinity we call magnetism, or an atom attracts another by reason of chemical affinity.

It is obvious that there is no analogy between a thought, its desire, and the realization of the desire on the one hand and corporeal objects and their affinity on the other. Thought is not a "thing." There is absolutely no evidence that it has any corporeal existence. About all we can say of it is that it is the transformations of consciousness adapted to our objective life. Neither is there any evidence that there is any affinity between it as a state of consciousness and an object, corporeal or incorporeal, about which it is concerned. Again, attraction results in a change in the position of objects by which they are brought closer together by a force acting directly between them. The fulfillment of a desire may or may not involve the transportation of a physical object, but if it does it is by no direct action between the object and the desire, but by the direct interposition of the conscious will and physical exertion of another person. There is nothing in it analogous to the phenomenon of attraction.

It would seem that the facts of psychology and possibly of psychic phenomena will furnish adequate explanation of all cases the causes of which are not apparently found in the ordinary relations of life.

There is nothing occult in the fulfillment of wishes held in thought and so affirmed as to convey the information to those who become the agents for the fulfillment. The same must also be said of the cases where the general situation or purpose of the person is known, which in itself is a mute invitation or supplication.

The element of chance may also enter, and to an extent which is extremely difficult to determine, as it involves the acts of others which are not in some occult way influenced by the thought,

We may further assign to many cases the explanation that the thought has not only been "held," but that the person has actively engaged in an effort to bring about the result.

This will dispose of all cases except where there is no traceable known connection, where the coincidence of the thought and its realization is not explainable by any of these obvious or possible causes. How may we account for them? I will suggest some probabilities.

When one "holds a thought" he places his mentality in a synchronous attitude toward the object of the thought and his acts and conduct fall into harmonious relations with its attainment, because such conduct proceeds along the line of least mental resistance. He thereby assumes a *selective relation* toward the object and all possible means of its attainment. I do not refer to any conscious effort to attain it, but to the unconscious and occult effect upon his relations with his facts of life by which there is a tendency to select, to hold, and to synchronize with all the factors in the mental and physical expression which will effect the realization. It is, in effect, an unconscious means of minimizing those elements in life which are non-essen-

tial to the attainment, and of recognizing and utilizing those that are. This, I think, is an effective cause, always productive of results, whether the person is conscious or not of an active effort.

There is another class of cases in which the fulfillment is brought about by the act of another who had no means of knowing the desire, and where there is no apparent causal relation.

For an explanation of these it is not necessary to go further than the known facts of telepathy. Thought-transference is a proven fact, and the phenomena of telepathy suggest that there is easy and constant rapport between the subliminal selves of individuals. It has been shown that communication may occur between the subliminal segments of individuals without any knowledge of it in the objective consciousness; and that impressions entering the subliminal consciousness may emerge into the objective mind and appear indistinguishable from the usual impulses.

Suppose, therefore, that A is deeply imbued with the desire to secure some end, and systematically fixes his mind upon it, giving mental expression by affirmation, supplication, or prayer. Suppose there be those who are in close mental or psychic rapport with his state and whose subliminals receive the impressions thus projected, and that these impressions emerge into their objective minds seemingly as their own desire or wish. The fulfillment of the wish is not a remote possibility if the means happen to be at hand.

If we grant, further, the possibility of existing conscious individuals out of physical bodies, there would be every reason to think that they would be subject to telepathy the same as, or perhaps to a greater extent than are those still in physical forms. Therefore if they be in rapport with embodied minds the wishes and the desires of such are known to them, and it is not beyond the range of possibility that their telepathic influence upon other embodied minds may bring

about a fulfillment of the wish or request. This intimate telepathic influence is often claimed to exist, and attempts at the explanation of phenomena of this kind will not exhaust the field of possibility without considering the claim.

While the explanation, if we surely knew it, would be interesting and instructive, the fact itself receives the greater attention at present. If steadfastly fixing the will upon an object and expressing the thought of it by affirmation, prayer, or otherwise, does exert an occult power for its attainment, it is a fact including possibilities for great good or much harm. The fact that it can be done is too often taken as a guaranty that it is right to do it. In the old occultism of the past centuries there was a clear distinction made between white magic and black magic, the distinction being based upon the beneficent or the maleficent purpose with which mental operations were conducted for the attainment of results in an occult manner. People who are imbued with the philosophy of the Higher Thought will not engage in any deliberate act to harm others by telepathic influence, but they may sometimes inflict harm by purposely holding and projecting selfish desires, which must also inevitably harm themselves.

It should always be remembered that the knowledge of how, and the ability to do, does not modify any spiritual, moral, or ethical law regarding the righteousness or non-righteousness of the doing. One who has found the open door to attainment through the laws of mind-relations is not absolved from regard for the higher laws of being; in fact, he has an added responsibility which is commensurate with his knowledge.

The use, however, of the mind in these ways for the true advancement and unfoldment of the self and the assistance and benefit of others is proper, and should be studied and cultivated.

The Beautiful-Within

THE prayer of Socrates was "O God, make me beautiful within." This is the aspiration of every soul, variously expressed, sometimes consciously, more often unconsciously, but invariably by some finale of act or choice or hope which pays its tribute to perfection.

In the balance with this desideratum the beautiful-without is always outweighed, though it is never despised. One is inclined to consider the imperfection of the beautiful-without as too inexplicably interwoven with the past to be wholly redeemable at once. What unidentifiable causes have projected their effects down the long path of time and evolution to culminate in this present result—this exterior aspect—which, perchance, may not fully please our exacting taste! As to this, it is not necessary to more than suggest here that such result must in some manner represent the sum of prior experiences. And while it is a story fully told to date, fortunately it is one never ended, for we are continually adding new material whereby we may change its character—and for the better.

Though there is this thought of the difficulty of reclaiming the outward perfection, it is not so with regard to the beautiful-within. To it the soul intuitively turns with confidence, and awakening its power partially redeems the outward symbol as well.

The soul yields its unreserved homage to this outward aspect wherever expressing its ideal of beauty. It recognizes there a concrete symbol of its perfection-ideal. Physical beauty is this ideal shown forth within the certain limitations of that means of expression. The love of beauty is therefore the sanest impulse, the healthiest expression. The follies of acts and the weaknesses of character found with its perversion are no part of it; they are faults which would exist as

well without it, and are sometimes found associated because their objects may be in the same field of expression.

When this outward symbol of the ideal is defective, or when to the discerning mind it becomes only a symbol, the soul's yearning is not abated, but by a divine intuition turns to the inner field and subject. There beauty springs eternal. Instinctively the soul knows that however marred the outward aspect has grown in the struggle with the world, it has within the imperishable elements of beauty. It places its reliance there, sometimes consciously, more often unconsciously, and calls thence these elements into soul-expression. But as the sphere of expression is different, so their respective beauties are different. This beautiful-within is not a symbol as is the beautiful-without; it is the reality—the very essence.

Ah, this beautiful-within, for which the wise philosopher of old prayed to Pan, and which all try to realize at some time in some degree! What is it like? What is the beautiful but that which satisfies the highest ideal? When that ideal is satisfied in the consciousness this prophecy of intuition is fulfilled in personal realization. Do you not know this realization? No one is wholly without it, for no one is not at some time beautiful within. These are the moments when your inner state seems in all its impulses to most nearly approximate the perfect, the ideal.

And you have seen him with the beautiful-within. Was not that light which played over the features something unclassified with the hurry-and-struggle-consciousness, an illumination from a truer source? It may have been only a moment that the radiance of the eye proclaimed a sublimer world, but it was unmistakable.

This beautiful-within is like a smouldering fire which bursts into flame whenever the requisite conditions are furnished, now a fitful gleam and again a

steady illumination. How subtle and final is its power ! As the soul pays homage to the physical symbol, so it wholly surrenders to this exquisite influence : it coalesces with its state. How its radiance penetrates the thin diaphanous veil of flesh : a mystery stands revealed ! The face is transfigured by its beauty !

Since the days of the old philosopher we have not ceased praying (unconsciously for the most part, perhaps) that we may be made beautiful within; but while we recognize the great Undetermined Factor beyond even the deeper consciousness which may contribute to that realization, we may also feel that we ourselves have much to do with it by assembling in the normal and evoking from the deeper consciousness some of those elements that constitute the state. So we add to the prayer an admonition to the profounder self to BE BEAUTIFUL WITHIN.

THERE is a greatness which is manifested in the doing of small things well. The soul is very resourceful on great occasions and more people than we are apt to think so are capable of great things in emergencies. But it takes exceptionally controlled power to always do nobly the small things when no great occasion calls and the world is not standing by to applaud.

With youth there is a constant inspiration for great attainment, but only such as is called forth by great occasion. The youth pines for this extraordinary opportunity and usually overlooks the small occasion which is too tedious and not full enough of possibility. Maturity supplants this enthusiasm with practical duties, but unfortunately the habit of thinking greatness and excellence pertain only to extraordinary things is too often retained. Real success is attained by this excellence and thoroughness in small things.

An Inspiration of the Higher Thought

In the order of evolution, first the State was considered divine, then the whole people, then the Individual.

THE most helpful and far-reaching spirit of the Higher Thought is the inspiration for the realization of individual divinity. Temporary acquirements may be made without perceiving this as a fundamental requirement, but satisfactory and lasting spiritual attainment must be based upon it.

It is expressed in a multitude of ways, many asserting it with imperfect perception, others in fuller measure and with clearer discernment. It is fundamental and is to the higher philosophy what the mountain range is to the peaks and the foothills as well.

What is this inspiration?

It is one of the most powerful forces that have advanced the mental evolution of the race. Historically it is an outgrowth of the revolution of thought which swept Feudalism from Europe and transferred the attribution of divinity from the State to the people. Institutions had theretofore existed to perpetuate the State, which was divine by edict of the Church. Men began to assert belief in the supremacy, the liberty, the equality of the people. The result was that the sacredness of the State gave way to the sacredness of man. This encouraged a new order of government and sociology, whence sprang the enlightened institutions of the western world. In that revolution man's relation with the State was radically changed; divine right was transferred from the institution to its creator.

In the expression of the New Thought the same influence is forcing advancement further, and now is concerned with *man's relations with himself*. His relations with the State, adjusted upon these new lines, have been acquiesced in by the enlightened; the next

step—the recognition of his divinity in the more profound and vital sphere of personality and individuality—is not so generally accepted.

As in the former advance he had to overthrow established authority in governmental theory, so in the new advance he is called upon to renounce the authority of customary belief, of hereditary opinion, of conventional thought. He was a breaker of forms and a creator of new orders in the former instance; in this new one he has a subtler task, that of extricating himself from the thralldom of belief and opinion for the continuance of which and its application to himself individually, he alone, as an individual, is responsible. Advanced souls have in all time asserted this belief in their supremacy, but the vast majority have not yet thought of it seriously.

To-day the inspiration which gives life to individual effort to attain along the higher lines of endeavor is this thought of individual divinity, this guaranty of supremacy.

What does it mean?

It means that the individual is the expression, in potentiality, of that Ultimate and Sovereign Power in the Universe which men have called divinity. It means that as such, his imperfection is only the result of undevelopment and non-realization; that his present status is but commensurate with his evolution, and that it is his privilege to consciously advance, develop, express and realize that divinity. It means that all the conceptions of necessary inferiority, of inefficiency and fancied limitation, are the results of false thought and opinion. It means that, thus endowed, all the powers and attributes of divinity within the limitations of human bodily expression are his to evolve into actuality and realization, and that this is the work of higher evolution. It means that between the individual and the divine wisdom which manifests throughout the Universe there is no impassable gulf, but there is a possible rapport.

It means further, that being so constituted, supremacy is the natural possibility and right. This supremacy does not mean dominance; it does not mean the suppression or the limitation of another in order that you may have your own small and selfish way. It means supremacy over that lower self of yours which is only the surviving memories and tendencies from the hard struggle which you have had during the long ages of evolution. It means freedom from your own false ideas and wrong instincts—the erroneous conclusions you have drawn from this past experience. Through these your status toward everything is conditioned to some extent.

Does the rope look like a snake? you run until the fallacy of your thought dawns upon you. In this respect you are inherently superior to all the fancied ills and obstacles and troubles of life. What are these puny things that rise at every point of effort, and assume this frightful mien? To be sure, they have a certain reality, but their disagreeable and forbidding aspect is largely the creation of your own false thought. By the attitude which you hold toward them you clothe them with discouraging mien and arm them with fancied power. They live thus because you perpetuate them. Turn upon them the light of the understanding of your divinity, suggest but faintly though forcibly if need be, your supremacy, and their frightful habiliments will dissolve and leave only the natural points of contact with your world of experience, full of blessing for you because they present your opportunity for mastery.

How may you begin to more fully realize this?

There are many paths and ways, but with all a first step should be to free yourself from the old thought of natural inferiority. Did you ever think it necessary to apologize to the sun for basking in its radiance? You have as free and natural a right to live loftily, nobly and confidently without thought of trespass. No one

has more right to put up a sign to "Keep off the Truth," than one to "Keep off the Sunshine." Do not pervert this into the idea that all conventional properties are yours. Your neighbors have acquired rights in most of that species of property.

Begin to assiduously cultivate an intimacy with your diviner self, and with divinity in your whole environment. This is a selective process. Some people go through the world expecting failure, the imperfect and the impermanent to be their lot. They are selecting. You may go with them over the same field, expecting and working for success, the true and the permanent. You are merely selecting also; but the result will be vastly different. Further, environment means your friends as well as the earth and sky and the pageant of phenomena.

I have said cultivate an intimacy with the divine. There can be no fear in this. The divine should inspire you with only love and appreciation.

Then strive to express and to realize this divinity in your personal life. What are the attributes of such a nature? For your use these will be none other than your own highest ideal of such. I am suggesting but one general group for your consideration at present, and that is supremacy, peerage, appreciation of the present degree of your unfoldment, and an inspiring confidence in coming degrees. Feel as though you are a joint heir to the inalienable things of the Universe, and that without the diminution of participation by another heir you expect to progressively realize the inheritance.

Then when troubles and cares and trials assail you, remember the supremacy which a divine being, such as you are, should possess. Do not clothe them with the false aspect of old thought, but meet them as incidents necessary in your chain of experience, to overcome or utilize or to be instructed by, for a higher end.

All great ones have said that adversity could not touch their souls. Attain the desirable degree of this realization.

Letters and Reflections of a Realizationist

VI

YOU have asked me what you shall read which will conduce to a higher realization. There is not so much in what you read as in how you read it. The spirit of your inquiry will lead you into your realization. The page is a mere arrangement of symbols for words. Do those words represent realization-thoughts for you? If so, the reading will awaken them as the sunshine calls forth the sleeping life of spring or the tones of music elicit like ones through sympathetic vibration. The capacity for the thought is in your consciousness; invite it to realization.

Many view the panorama of nature, yet are blind to its beauties. The stars shine in vain for them. The myriad forms of life run their brief course and contribute no joy to them. The music and language of the winds appeal to deaf ears. So the symbols of the profoundest thought and deepest feeling may lie unperceived upon the printed page.

"I cannot express to you the curious effect of a certain manner in which certain ideas are expressed. It seems so familiar, so strangely familiar, and yet so entirely beyond me, in certain implications, that I am puzzled and thrilled at once!" writes a reader of the last number. This indicates a secret of realization-reading; it is for the discernment of this strange familiarity, this likeness of thought, this awakening of a still deeper perception of the truth, which puzzles with its illusiveness, like the world-secret, which, as the Persian poet well said, even the simple sun, the rain, or "the world caught dreaming, with a look of heaven, seems on a sudden tip-toe to explain."

You may look for your facts in the special treatises upon the subject of your inquiry and in books of data, and for realization in the writings of those who have

realized, if you can get them, otherwise you will find gleams of it everywhere, as you find everywhere in Nature the inspiration for the deeper thought. The first requisite is to become imbued with the spirit of the awakening. This will lead you to the revelation within yourself, which the reading will assist in actualizing. The world speaks back to you in the language of your quest.

With this spirit dominant, read where ere you will in the works of true endeavor and earnest thought, and you will find your own thought—your realization—thought—expressed, often in fragments, sometimes in fuller expression; and often by implication or by direct statement it will vibrate silent chords of being which will thereafter become constant in your mental symphony.

So you will find, as I long have found, the deep truths expressed fragmentarily in the poets, the essayists, the philosophers, the meditators, in the writings of any earnest soul who retires into himself, invites his profounder thought—and writes. It is a self-revelation through the participation with kindred souls in kindred thought.

Perhaps you ask, If this be so, then why read at all? You have the capacity for great enjoyment of music, often such realization is never made actual until it responds to the certain vibration-suggestions of the singer or the instrument. So with this; it is desirable to have the expressed thought to awaken this response.

Then invite your profounder self, call forth the spirit of realization as the understanding of your reading, and read what you will.

VII

Time? Yes, there is such a convention by which the acts of men are made to coincide; we meet obligations and do acts in unison by observing it. But let it

rest there ; don't enslave yourself to it unnecessarily ; it is a creation of thought, good for its purpose, but a tyrant beyond that limit.

Why should I remember and name my days by an artificial system the survival of primitive experience ? Why dole out my years on a measure conceived by a wandering Assyrian tribe ? The sexagesimal system has nothing to commend it but antiquity and the possibility of one rest-day in seven.

The earth makes a revolution around the sun ; what is that to my immortal self ? True, it adds one more revolution to the few since I took this form, brings again in sequence of experience the delightful seasons, and is a sort of mile-stone for the sun and me in our inconceivable plunge across the ether-depth ; but it measures the duration of that journey and its incidents, not my immortal self !

VIII

I speak to you without conventions. I looked deep into their eyes. Most were shaded ; the soul was hardly discernible ; a veil seemed dropped over their interior light. Others gleamed with fitful radiance, now revealing, now hiding the spiritual fire. They would, yet would not, show their divinity. They would approach it, but would not discover themselves. Others shone with the soulful light, which proclaimed, "I am divine ; always, always."

Before them one stops as at the sudden recollection of some profound and absorbing memory. A cord is struck which sounds down the ages. Immediately the portals open, consciousness widens toward infinity, Nirvana approaches.

Some call this love, and associate it with the transitory personal expression of a day, of a few years. Even so, let it be—if it appears thus. But it is divinity and its recognition. Consider it.

Psychic Research Notes

WHEN Professor Flournoy gave to the world his experimentation with Mlle. Hélène Smith in the volume "From India to the Planet Mars," it attracted wide attention, and met with varying opinions. It is not so generally known that since then he has put forth a further account of subsequent developments which are interesting in themselves as well as further elucidating the former narrative.

In these new narratives the medium removes the scene of her visions from Mars to a further planet designated as ultra-Mars, and descriptions of scenes and peoples and a new language are given. The construction of this language (if the view be held that it is a construction by the self) evidences remarkable faculty, and the consistent use of a curious set of ideograms or symbols to represent the words, as in Chinese, shows great power of subconscious memory, if the phenomena be attributable thereto.

Again, the scenes shift to Uranus and later to the moon, with conceptions of new languages which are consistently used, and represented by alphabets employing new geometrical forms.

Further revelations are offered regarding the Hindu cycle which was so conspicuous in the first narrative, and the Sanscritoid character of the language used is fully established. The origin of the information regarding this Hindu cycle and the princess of whom she claims to be the reincarnation is not yet satisfactorily ascertained, though it is said that there is an anachronism in this assumption of character, for in bodily life this princess knew no Sanscrit.

These further details will please equally those who hold to the three theories of explanation; first, that of subconscious mentation; second, that Mlle. Smith is

the reincarnated princess recalling in trance her former memories; and third, that the assumptions are only the romancing of disembodied souls using Mlle. Smith as an instrument to deliver their fabrications.

The fact that we do not forget, that somewhere in the subliminal consciousness is registered and conserved all that we have experienced, is one that should give us pause and awaken very serious thought as to what pictures we will hang in the gallery of memory-images. The reader will doubtless recall the facts and theories set forth in "The Mystery of Memory" in the first volume of this work.

The Lancet of June 14, 1902, gives an account of an illustrative case. The subject was a lady of 70 years of age. She fell ill and remained some days in a critical condition. I quote from its reprint in the *Journal* of the Psychical Society :

"From the night of March 7th until the evening of the 13th (when the temperature fell suddenly), she was sometimes wandering while awake, and continually talking in her sleep, but when spoken to would be perfectly sensible, and so long as she was engaged with one of the attendants or doctors would answer questions, etc. When the temperature fell on the 13th she became quite delirious, and remained so until the 16th, when she gradually returned to reason. On the night of the 13th, and on the 14th, she was found to be speaking in a language unknown to those about her. It sounded as if she was repeating some poetry sometimes, or carrying on a conversation at others. She repeated the same poem time after time. This language was found to be Hindustani. On the 14th, in the evening, the Hindustani began to be mixed with English, and she spoke to, and of, friends and relations of her girlhood. On the 15th the Hindustani had disappeared altogether, and she was talking to, and of, friends of a later date in English, French, and German. The patient was born in India, which country she left at the age of three years and landed in England, after five months' voyage, before she was four years old. Up to the time she landed she had been under the care of

Indian servants, and spoke no English at all ; her only language being Hindustani. On her coming to England the ayah was sent back and she then began to learn English, and from that time had never spoken Hindustani. She apparently, on the 13th, went back in her delirium to her very earliest days, when she spoke again the first language she ever heard. The poem was found to be something which the ayahs are in the habit of repeating to their children, and the conversations were apparently with the native servants, one being recognized as a request that she might be taken to the bazaar to buy sweets.

"Through the whole delirium there could be recognized a sequence. As time went on the friends she spoke of were of later date and she took events in their proper order. She apparently began at the beginning of her life and went through it until on March 16th she had reached the time when she was married and had her children growing up, boy and girl. It is curious that after a lapse of 66 years, during which time she had not spoken Hindustani, this language of her early childhood should be recalled in delirium. The patient now speaks English, French, and German (one as fluently as the other), but although she knows a few Hindustani words she is quite unable to speak the language or to put one sentence together. She says she has no recollection (nor had she any before her illness) of ever having been able to speak Hindustani. The evidence that this language really was Hindustani is that she does not know, nor has she ever known, any other language except those mentioned in this paper. A lady who has lived much of her life in India and who speaks the language recognized the poem as one commonly in use amongst the ayahs, and also translated some of the conversations which the patient carried on with her imaginary visitors."

What is the source of that intelligence which under special conditions, and operating independently of human purpose, moves physical objects in such ways as to evidence human thought? Opinions differ between the theory of the subliminal self operating through psychic energy beyond the limits of the body and without the normal volition, and that of discarnate souls using the medium of one's psychic energy. Here

is an account sent me by a gentleman of veracity, one prominent in business, and a student as well.

"My two sons once poised a common window glass, about 12 x 16 inches in diameter, upon the points of their fingers, while I, standing at the opposite side of the room sixteen feet, mentally asked a question of the glass, and it immediately veered toward a book case, with an alacrity that almost carried it off the fingers that sustained it. The boys followed its traction to the book case. It tapped three or four times upon a book. Another person took out the book. The glass actually forced its corner between the leaves and opened them, and tapped them down so the book remained open. Then the corner of the glass sought out and rested successively upon letters, thus answering my question. The glass was not a mere copyist of my mental processes. It originated a reply and cunningly devised a means of expressing the reply. I did not resort to the Spirits nor do anything like invocation, excepting that every question is in itself an invocation—a supplication for something not at hand."

How suggestive of wisdom is Nature! Her storms manifest potency, but not more than does her serenity. Each is suited to its end.

The power of many is pitched in but one key; they can be powerful in excess, they have the power of force, of vigor, but not of rest, of serenity, of self-control, of poise. There are others—a few—whose power runs the whole scale. In emergency they can display the power of force, of decision, and when occasion requires it they show only the power of gentleness. They do not thunder when only gentleness is appropriate, nor are they weak when strength is required. Theirs is the true power—the power of the mobile soul. Emulate it.

A Day of Health

UPON rising with the sun, devote a few minutes to deep breathing, accompanied by a suitable exercise. An excellent breathing exercise for this purpose is set forth under IV on page 135, Vol. I.

Then repair to the bath. Let the water run cold. Do not shrink from the sensation. Resolve to hold yourself superior to disagreeable reaction. Wet the face and neck, and, when feasible, the head thoroughly. Then pour the water from a large cup over the limbs, shoulders, and body quickly. Do not unnecessarily chill yourself. Dry yourself immediately to a glow with a rough towel. Drink a full ordinary glass of water, at moderate temperature.

Then resume the above-mentioned breathing exercise for a minute or two.

Dress and walk for ten minutes in the open air, taking, the while, deep breathings, alternating the chest with the abdominal breathing, making both pronounced in character.

During the day drink at least one full glass of water of moderate temperature, never iced, between breakfast and noon, and two at even intervals between noon and evening. Do not fail in this. Occasionally take a few deep abdominal breaths.

At noon turn your mind from the duties of the day and invite a union of consciousness with the Great Restorer. Read the directions for "Rapport," etc., on pages 83, 84, Vol. I, and approximate them as far as conditions will permit: If you can get out in the sunshine relax in it, or take the exercise V noted on page 136, Vol. I.

Think calmly and cheerfully. Hold yourself superior to trifles.

Before retiring devote a quarter or half hour to Passive Concentration, holding the thought of union with the Spirit of All. You will sleep soundly.

Means of Meditation

Steadfastness

(Raja Yoga VII)

WITH the last lesson the first group of the eight stages of Yoga was completed. This covers five stages, and are said to be for the "control of body, breath, and senses." The next three are methods said to be for the "control of the mind." It is true that control of every description is essentially control of the mind, but it is convenient to make this distinction in order to indicate the field of manifestation.

It should be remembered that these stages are successive steps in the practice by which the condition called *samadhi* in Yoga is attained. As such, their practice employs them together. After attaining the special fitness for the practice, as prescribed by the first stages, and having to some extent mastered the posture and pranayama, the last stage considered has brought the practitioner to the point where he attains the power of withholding perception and recognition of external stimuli—of withdrawing, as it is said, the senses and holding them in control. The mind is then contained within itself, and is oblivious of the outer world.

But this withdrawal and self-concentration has for its immediate purpose the exercise of the three succeeding stages, all of which are intimately connected with and follow it. The first of these is Steadfastness, the steadying the mind to the particular place where the object of mediation is to be thought of.

This consists in fixing the mind and consciousness without vacillation at some point within the body, or at some external point. If the former, it is usually upon some one of the larger plexuses. If the latter, it may be for the blending of the consciousness with the subject of contemplation to be found there.

A natural and effective method of thus steadying

the consciousness at a point within the body is by fixing the thought and feeling there, and holding it so to the exclusion of other points ; as by feeling the hands alone, or becoming conscious (by feeling) at the solar plexus only.

In Raja Yoga this is only a step in the systematic attainment of a higher state of consciousness which will result if this is followed by Contemplation and Meditation. But if taken alone and mastered and applied as I have elsewhere described, it is a most effectual means of self-healing and the maintenance of health, for by it one is able to concentrate his vitality or psychic energy at any desired point, and to also correct any disturbed distribution of it.

Contemplation

When the mind is thus steadied and held at the particular place, then follows Contemplation—the “flow of the mental function moulded into the object of meditation.”

In this state the mind wholly blends with the object of meditation ; it assumes its character and for the time being is “moulded into” it, as it is said.

The object of meditation should of course always be some worthy one. The treatises give such examples as the contemplation of “Vishnu in the lotus of the heart ; the Thinking Principle of Intelligence as discerned therefrom ; or the Lord in the Causal Condition (Nature).” Others of a symbolic character are used, as when concentrating the consciousness in the region of the heart think of it as a seven-petaled lotus, each petal representing some virtue or quality, etc.

Such concentration upon various parts of the body, as upon the tip of the tongue, the tip of the nose, the root of the tongue, etc., is said to result in certain psychic experiences.

For the purposes of our modern practice I suggest that the object of meditation be the spiritual nature of the self standing in perfect rapport with the Infinite.

Let your idea of the concept I AM DIVINE give the characteristics to the object held. The consciousness shall then flow and become moulded into it, completing the Contemplation.

Wisdom from Seneca

PERFECT virtue consists in an equality and honor of life always consistent with itself, and well skilled in the knowledge of things both human and divine. This is the *summum bonum*, which, if attained, you are no longer a suppliant, but a companion of the gods. * * * We must therefore look out for something which is not to be impaired by length of time; something which fears no let or hindrance, and that which nothing better can be desired. And what is that? A soul that is truly just and good and great. For what else can you call this *but a Deity within?*

I will borrow from Epicurus—"The acquiring much wealth hath proved to many not an end, but only a change of their miseries." The fault, however, lies not in the things acquired, but in the mind itself. That which makes poverty grievous, makes also riches irksome, as it matters not whether you place a sick man on a wooden or a golden couch, since he still carries his disease along with him; so whether a discomposed mind be placed in wealth or poverty is the same thing. The distemper will still attend it.

It is the *mind* that ennobles a man, which as well from a cottage as a palace, exalts him above the power of fortune.

So live among men as if the eye of God were upon you; and so address yourself to God as if men heard your prayer.

Etchings

The Secret

WOULD you that spangle of Existence spend about
 THE SECRET—quick about it, Friend! A
 hair perhaps divides the False and True—and
 upon what, prithee, may life depend?

A hair perhaps divides the False and True; yes; and a single Alif were the clue—could you but find it—to the Treasure-house, and peradventure to THE MASTER, too; whose secret Presence, through Creation's veins running quicksilver-like, eludes your pains: taking all shapes from Máh to Máhi; and they change and perish all—but HE remains; a moment guess'd—then back behind the Fold immerst of Darkness round the Drama roll'd which, for the Pastime of Eternity, He doth Himself contrive, enact, behold.

Thus did the old Persian sage, Omar Khayyan, state the puzzle of the great SECRET and man's quest for its solution. Everywhere is the Presence suggested in all existence though ever elusive of direct objective knowledge, assuming all forms yet remaining where they have perished; now guessed, now lost behind the appearance, Eternity's Pastime, enacted and beheld by Himself!

And what a trifle stands between ignorance and knowledge; perhaps no more than a hair divides the false and the true, or a single Alif will reveal THE MASTER!

The problem has not changed greatly for the world in the eight centuries. THE SECRET still "draweth near," though the explanation is yet elusive. But progress toward its solution has been made, for man has drawn near to THE SECRET. He begins to realize that of these myriad forms in which the Presence dwells he is one, and to know the Presence he must know it

through himself, not through other forms. However, we do not feel the need for haste which Omar expressed, for we do not think that after

“ A Moment's Halt—a momentary taste
Of BEING from the Well amid the Waste—
And lo!—the phantom Caravan has reach'd
The NOTHING it set out from—Oh, make haste!”

No, we think the Caravan will still move on and we will have plenty time to solve the problem.

Loss and Gain

WITH many there is a sense of loss in attributing to themselves the divinity which they have been accustomed to think of as a related external thing. This is a remarkable paradox, that in gaining all we feel the sense of loss. You are divine; within you is the potentiality of all unmanifested good :—is the dictum. This is inspiring, and tested by the higher philosophy is granted true. But straightway the divinity which has been thought of as external, and relied upon as Companion or Counselor, disappears. It has been merged with you, and instead of yourself and the divine Companion there remains but yourself.

These are suggestions which may occur to one who has long been accustomed to think of a personal relation with only the external conception of divinity, and who, only just recognizing the divine within, has not yet related it to a divine humanity and a divine universe. Therefore in those moments when his personal insufficiency is evident, he feels a loss.

But the apparent loss is none at all; it is simply a non-realization of his true relations with his new-found gain. He is in truth divine, but he has not become the whole of divinity. That which is divine in him still remains divine in his fellow-men—in the whole

universe. Rightly understood he has but discovered his true place in the whole divine One and his unity with its nature. This should not destroy the sense of companionship, but vastly increase it. As to the Counselor, it will but change the mode of intercourse. Divinity will be looked to and listened for within as an inspiration. It will speak from without only by symbols, and yet in this manner not *to* him but *in* him as an interpretation of the external.

Success

SUCCESS is the attainment of your ideal, the accomplishment of your purpose. There can, therefore, be a great variety of successes. This is why the world's success may not be mine, yet both be success; and the reason for the paradox that many of the greatest successes are the greatest failures. One may be a great success after the mammon ideal, but nevertheless a lamentable failure judged by a higher one. The success which destroys health, sacrifices peace of mind and unfoldment, acquires "thing" instead of advancement, renown instead of worth, is not the kind that conduces to the desired end.

READERS of the July-August, 1902, number will recall the very interesting account given by Professor Langley of the Smithsonian Institution of the Fire-Walk witnessed by him in Tahiti. I have since received from the Institution the officially published account, and which is illustrated by a number of photographic views of the ceremony. The whole is an interesting, instructive, and authoritative contribution to the subject.

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